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In Memoriam

REV. ADIN BALLOU

*A SERMON GIVEN IN THE UNITARIAN CHURCH
AT MENDON, AUG. 24, 1890.*

*Carlton
allison*
REV. C. A. STAPLES

BOSTON

GEO. H. ELLIS, PRINTER, 141 FRANKLIN STREET

1890

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THIS discourse is chiefly devoted to the life and work of Rev. Adin Ballou during his ministry in Mendon, and is the prelude to a memorial volume soon to be issued by his family, containing the funeral sermon prepared by himself many years since for the occasion of his burial, together with a fuller account of his life-work. It is an attempt to express the grateful appreciation of many persons who in their youth were helped by his instruction and have never ceased to revere and love him.

In Memoriam.

"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. . . . The blessing of him that was ready to perish came upon me."—JOB xxix. 11, 13.

It is now nearly sixty years since Adin Ballou, then a young man less than thirty years of age, was installed in this house, as the minister of the society worshipping here. He had been preaching then for ten years, having entered his profession when barely eighteen, and had already attained popularity as an interesting and eloquent preacher. Born in Cumberland, R.I., near the beginning of the present century, when educational advantages were scanty and poor, he had received no other intellectual training than that of the district school, then taught for only a few months in the year, and much below its present standard of efficiency. His special preparation for the duties of the ministry must have been brief and meagre. He had access to few books and probably to the companionship of no educated men in his earlier years. As a boy, he was thoughtful, sober, of fervent religious feelings and generous impulses. When only twelve years of age, he had united with an evangelical church, that being the faith of his parents and the people among whom he lived. At this period, we may think of him as a bright, ardent, warm-hearted lad, fond of books, familiar with the Bible, a ready talker, given to conversation above his years, and of tender and devout feelings,—a boy of a high purpose and strong will, whose pure, open face and gentle manners won the respect and love of all who knew him. Preaching at eighteen, out of earnest conviction, a burning zeal, a loving heart, and unquestioning faith, it

is no wonder that he attracted much attention and drew admiring crowds. A young man less strongly fortified in moral principle, self-knowledge, and reliance upon God, would not unlikely have had his head turned by adulation and popularity, and become vain, egotistic, and disagreeable. Such has often been the result with precocious young preachers. But he was made of sterner and better stuff, and anchored securely in unselfish purpose and genuine piety. Of an inquiring and logical mind, of a sympathetic and generous heart, he was soon repelled from the doctrines of the church to which he belonged,—doctrines much more firmly held and persistently preached at that time than now. Calvinism, with its total depravity of man, its doctrine of election, of salvation by imputed righteousness, and of eternal punishment, became intolerable and abhorrent to him. By careful study of the Bible and thoughtful consideration of these doctrines, he decided that they were not in harmony with the teachings of Jesus and the apostles, nor with human reason; and he finally rejected them. This brought him into sympathy and fellowship with the Universalist body, and especially with its leading ministers,—Rev. John Murray, of Gloucester, and his kinsman, Hosea Ballou,—while it alienated some of his former admirers and friends of the evangelical faith. But I think he was never very closely allied with the Universalist body, or only for a brief period. He was a man of too broad and original spirit to be kept strictly within any sectarian lines. He fellowshipped good men wherever found, and was hospitable to new ideas from every source.

The old, original form of Universalism was a sharp revulsion from the stern, repugnant doctrines of Calvinism, as once held by all the New England churches. Calvinism taught that only a certain portion of mankind would be saved,—those elected of God and redeemed through the atonement of Christ. That atonement became available through faith. All others had no benefit from it. But the original Universalists took the ground that the atonement was made for all mankind, and that all would be saved. Universal, immediate,

unconditional salvation after death was its distinctive doctrine. All would be saved by the imputed righteousness of Christ, without regard to their life and character. To our young preacher, this doctrine soon lost its attraction; and he led a revolt in the Universalist body, which drew in some of the ablest preachers among them, such as Paul Dean of Boston, Charles Hudson of Westminster, and many others. This was called the Restorationist movement, and the ministers and churches affiliating with it were known as Restorationists. They planted themselves on the immutable ground that salvation is personal righteousness, that a good life and a Christ-like character save men; that the Church with its belief and its forms only saves by leading men into that life and character. Righteousness, holiness and love save, nothing else can save; and these are gained through faith and prayer, aspiration and effort. Only those are saved immediately at death, only those are admitted to heaven at once, who are perfect in holiness and goodness, who have led a Christ-like life and formed a Christ-like character. All others will be subject to such discipline, given such teachers, receive such retribution in the life to come as they need to bring them to repentance and obedience. They will be accepted of God when they submit themselves to his law, and revere, love, and serve him. Finally, after discipline, teaching, and suffering have brought them to submission and obedience, they will be received into heaven. Thus in years or ages to come all will be brought to the knowledge and service of God, and hence all will at last be saved.

Such was the doctrine of the Restorationists. Surely a rational doctrine, and, as I think, a Scriptural doctrine. Probably it is now accepted and taught by all liberal Christians of whatever name or faith. It means that the all-embracing, undying love of God for his children will finally triumph over their rebellious spirit, and cause them to own their allegiance to him, and love and obey him. In 1831, when Mr. Ballou was settled as pastor of this soci-

ety, such was his theological position. An association of ministers holding this faith was organized in the State, known as the Restorationists' Association, and a paper called *The Independent Messenger* was established to advocate its ideas. This paper was printed here, and issued weekly for many years. Mr. Ballou was the editor and manager, and often, I believe, did much of the hard, mechanical work of printing, and paid serious deficiency bills at the end of the year. He was the leader in this movement for a rational, liberal faith, founded upon belief in the all-conquering love of God as revealed in Jesus Christ; and, by his strong advocacy of it and that of the men who rallied around him, these ideas were deeply impressed upon the religious thought and conviction of the age.

Let us glance for a moment at the religious and social life of Mendon at the time of Mr. Ballou's settlement. In the North Parish there were then three societies: this, the old, original church, established about 1669, near the beginning of the town; the Quaker meeting, dating from about 1745; and the Orthodox Evangelical Society, formed in 1828 or 1829, as a secession from this, upon theological grounds. This society was then firmly settled on the liberal side in the great controversy which caused the disruption of the old Congregational body. It was originally Calvinistic in theology, like all the churches of the colony; but through the changes of years the distinctive doctrines of that creed had been dropped, and more liberal views generally adopted. The last two ministers before Mr. Ballou were of the liberal order, Rev. Preserved Smith and Rev. Simeon Doggett, the latter of whom made it a condition of his settlement in 1813 that the church covenant should be changed in conformity with the Unitarian belief, which was accordingly done, apparently without opposition. Mendon at that time was a large, wealthy, and prosperous town, the second in population and importance in the county. It contained many families of culture and refinement. The village was a place of much business and social activity, with its lines of daily stages to

Boston and Providence, Hartford, Worcester, and Taunton, its three stores and two taverns, its five lawyers, its physicians, its military companies, its bank, and its academy. Probably no town in this vicinity was so prominent as a place of trade and travel and of educated and interesting people. Substantial farmers owned and tilled the land,—hard-working, prudent, conservative men, who read the papers and such books as they could obtain, who were deeply interested in political affairs, fond of discussion in the stores and taverns, familiar with the history of the country and the lives of its noted statesmen. This meeting-house had been erected but a few years previous, mainly by the large subscriptions of a few men, and creditable to the interest and taste of the people. It was then regarded as the most substantial and elegant house of worship in Worcester County. Representing probably an expenditure in money value to-day of \$15,000 to \$20,000, it was the pride and boast of the town.

In political sentiment the town was largely Democratic, though many of the leading and influential men were Whigs. Party lines were strictly drawn, and party contests entered into all town affairs. There was little change of voters from one side to the other in the elections, but men remained true to the political faith into which they were born as long as they lived. Any change was frowned upon and ridiculed as a shameful disloyalty, and few men dared face the discredit of it. So strong and bitter was party feeling that on one occasion, when a Fourth of July oration was to be given in the meeting-house by a Whig, certain Democratic pews were carefully locked up to prevent their use by members of that party. There was little social intercourse between families of different political faith, and individuals of opposing parties seldom met without testing each other's mettle in argument over political issues and men. Politics were thus an unfailing source of interest and discussion. In the sick-chamber, the Whig doctor was sometimes attacked by his Democratic patient. On Sunday at church, hardly had the minister pronounced the benediction, and the

people gone into the vestibule or on to the meeting-house steps, before the old strife of argument began ; and in the stores and taverns in the evenings, political discussions were almost always in progress. Politics kept the people awake and thoughtful, and did much to stimulate their intellectual life. At that time religious controversy prevailed to a large extent in all Massachusetts towns ; and earnest debates took place frequently over theological questions, in the fields, by the roadsides, and in the homes of the people. The old doctrines that had been taught in the churches for centuries were seriously questioned ; and the agitation extended to almost every fireside, dividing families, neighbors, and friends.

In the social customs of that day the use of spirituous liquors was very prevalent. On all public occasions,—the training of the militia, the raising of buildings, at town meetings, funerals, weddings, and social gatherings, in neighborly visitings, and even the calls of the minister,—rum, brandy, wine, cider, were freely drunk, and gross intoxication was not uncommon. All the taverns and stores kept liquors on sale, and treating at open bars was almost universal. In one large district of this town, I have been told that seventy-five years ago nearly every house contained one or more drunkards, and in some cases father and sons followed the same downward track together. In Lexington there were eleven licensed places for the sale of liquor. The first advocates of temperance encountered reproach and scorn on every side. A man who would not provide liquor for his workmen in hay-time, at raisings, and in hard and disagreeable jobs, was denounced as miserly and mean. When Rev. Samuel J. May refused to furnish it at the raising of his dwelling-house in Brooklyn, Conn., the contractor told him that he would not be responsible for the conduct of the men, and that it might lead to great trouble and loss. But he persisted in his determination that no liquor should be provided, and with an abundance of good coffee and food the work was successfully and peacefully accomplished. In the

town of Wilton, N.H., while the meeting-house was being raised under the inspiration of a free use of liquor, the frame had been imperfectly secured, and it fell upon the men, killing eleven and wounding many more. In this town, when the previous meeting-house to this was raised, a barrel of "rum" was provided for the occasion. The drinking customs in Mendon, of course, were not different from other towns of the State, nor was drunkenness more prevalent. It abounded everywhere. The deacons of churches were not unfrequently engaged in the retail of liquor, dealing out this instrument of demoralization and death in their stores with as little compunction as they did the necessities of life; and ministers were often their patrons and defenders.

I have spoken thus at some length upon the social, political, and religious condition of the town at the time of Mr. Ballou's settlement, that we may better understand the circumstances of his ministry, the difficulties attending it, and the work which he sought to accomplish. Into the town life he entered heartily: he was in sympathy with its people in their struggles, sufferings, and sorrows, and their friend and counsellor in the experiences of life. He soon won their confidence and their love. He delighted to talk with them upon their affairs, their opinions, and their hopes. He made himself one with them in their homes, at their work, in their afflictions and their joys. A kindly, genial, courteous man, who never held himself above anybody, black or white, saint or sinner, poor or rich, who had a cordial greeting for every one whom he met on the street, and who was as ready to stop and talk with a bronzed, rugged farmer or his son and daughter as with the finest gentleman and lady of the town, it is no wonder that the whole population were drawn to him, and gave him their sincere respect and affection. His beaming face, his pleasing manner, his soft, musical voice, his interest in the humblest people, and his readiness to help and encourage all who were in want and trouble, opened the way to everybody's heart. The children and the young men and women were his sincere friends, drawn to him and held

fast by his friendly spirit toward them and his devotion to their good. He impressed their minds with moral and religious truths. He awakened an ambition in them to do and to be something worthy of their opportunities, an honor and a blessing to their fellow-men and their country. The influence of his teaching and of his spirit did much to mould their characters and cheer and elevate their lives. To many of them he has been a power for good in all the subsequent journey of life; and to their dying day they will remember him as the gentle, persuasive teacher and faithful friend, who first turned their thoughts toward God as our loving Father, Jesus as our faithful Guide, and heaven as our eternal home.

Mr. Ballou soon became popular with the society and influential in the town. As a preacher, he was interesting, forcible, practical, and often eloquent. Of a logical mind, strong reasoning powers, tender feelings, and a devout spirit, he moved, convinced, and uplifted his congregation. This meeting-house was usually filled with interested worshippers, who came from all parts of the town and from neighboring towns, attracted by the fervor and power of his pulpit services. As I recall my earliest impressions of the families belonging to the congregation, it appears to have embraced a great majority of the people in the North Parish. The pews on the floor and in the galleries seemed to be all occupied, and the Sunday-school children filled the seats extending on both sides from the choir. It was a congregation of men and women who appreciated the best that the minister had to give. They were thoughtful and attentive listeners, and they carried away the most notable things in the sermon to think of and talk about during the week. Mr. Ballou was a preacher who brought home to his hearers the great truths of religion and the duties of life in a way that people understood, illustrated them with facts and stories often homely, but pungent and moving, appealed to the reason, the conscience, and the heart with convincing power. His themes were not far removed from the common experience: they touched the great issues of life and questions of

individual and social well-being. He had an impressive manner, a fine, commanding presence, a voice of singular pathos and sweetness. It was a pleasure to look at the man and follow his discourse. I suppose the first five years of his ministry here were the period of his greatest popularity as a preacher. The congregation was large, united, proud of its minister; and he was winning new admirers and friends in the adjoining towns. Through his paper, his lecturing and preaching, he gained a wide influence in this portion of the State, and made a reputation as a controversialist, writer, and preacher which might well have satisfied his ambition. I remember the large Sunday-school at this period, in which he took a deep interest. The library gathered for its use was a great delight and profit to the children, the first books of much worth which many families had ever seen. Thus the prospect of a long, prosperous, and peaceful pastorate seemed open before him. Few ministers at his age had achieved so enviable a reputation.

But the temperance reform early enlisted his hearty sympathy and earnest devotion. In sermons and lectures and personal appeals, he sought to stay the awful curse of drink, of whose havoc there was abundant evidence among the families of his own congregation. This undoubtedly alienated some of his parishioners, who could not endure to have their own sins spoken against, though perfectly willing that he should preach against those of others. But Adin Ballou was not to be turned away from any course which he believed to be his duty by fear or favor of men. With all his suavity and gentleness, there was much of the old Puritan sternness in him, when moral principle and religious conviction pointed out the path he ought to pursue. My earliest recollection of him relates to his activity in arousing public sentiment against the liquor traffic and against liquor-drinking, holding meetings in the district school-houses, distributing temperance stories and addresses, appealing to men and women to sign the total abstinence pledge, pleading with those addicted to the habit of self-indulgence to reform, opposing

the grant of licenses by the town, warning and entreating the young to refrain from all use of ardent spirit and keep themselves forever free from its thralldom. Nobly he toiled, earnestly he spake for the cause, making enemies thereby, raising up opposition, calling down the calumny and hate of rum-sellers and rum-drinkers, but slowly creating a better public sentiment, winning to the cause of temperance many of the leading people, and saving some from a career of shame and destruction. Such was the work of that faithful servant of God. Not his own ease, popularity, or pecuniary advantage was the ruling motive of his ministry, but the moral welfare of the people, the good of society, the preservation and purity of the family, the elevation and happiness of human souls.

But the break in the congregation and in public sentiment regarding his temperance work was slight compared with that which followed when he took up the anti-slavery cause, and became a bold, out-spoken abolitionist. We can hardly understand the extreme sensitiveness of the people of that day upon the subject of negro slavery. Even those who did not believe in the justice or the wisdom of slavery were unwilling to hear it discussed, and especially to hear it condemned in the church, or have the minister active in opposing it and disturbing the peace of society and endangering the safety of the Union. Both political parties were anxious to keep clear of the agitation, and show that they were not arrayed against the institution and seeking its overthrow. Their success in national elections depended on the favor of the South, and that favor could only be retained by denying all sympathy with the abolitionists, speaking against them, voting against them, tabooing them in society. Besides, men honestly believed that the people of the North were sacredly bound to let slavery alone. The institution was recognized by the Constitution, and its permanence secured by the provisions of that immortal instrument or left entirely to State control. Hence we had no business to meddle with it, but ought to leave the responsibility of it to those who

had it, who liked it, and who meant to keep it. And, besides, the business interests of our people were largely involved with the South, and the prosperity of thousands dependent upon their good will. Political expediency, plighted faith, material prosperity,—all demanded that slavery should be let alone and abolitionism be put down and buried in the grave of ignominy forever.

It is not surprising that, in view of these considerations, the anti-slavery cause evoked such opposition, called down such denunciation and hatred upon its advocates, and led to their social and political ostracism. And, could men have foreseen what was to be the result of that agitation,—the long and awful war, causing the death of 250,000 brave men, the desolation of vast regions, the destruction of untold millions of property, and the creation of an enormous indebtedness for the nation,—I can well believe that the opposition and persecution would have been tenfold more bitter and powerful. But, happily, these things were hidden from their eyes.

Adin Ballou regarded simply the injustice, the cruelty, the hideous moral evil of slavery. To him, it was an unspeakable outrage to rob the blacks of their freedom, to buy and sell them like cattle in the market, to break up their homes and compel them to live in ignorance and poverty. It was an awful crime against humanity and sin against God, a denial of human brotherhood and of Christ who lived and died to teach human brotherhood. He set his mind and heart against it as a monstrous iniquity, for which the North as well as the South was responsible before God and before mankind. In addresses and sermons, in articles for the newspaper, and in public discussions, he pleaded the cause of the slave eloquently and persistently. He struck hard, telling blows at the national iniquity, and faithfully labored to arouse public sentiment against it. Of course, it offended and alienated many of his parishioners and friends of both political parties. It could not be otherwise: they saw the matter so differently from him, and honestly thought he was

taking a course that would injure the Church and the country. But the desertion of this one and that among his supporters did not swerve him from the line of his duty, as he understood it. He paused not in his advocacy of the cause. He was identified with the leading abolitionists of the State, was ready to bear whatever dishonor belonged to the name, and now he is fairly entitled to share in the glory which will forever encircle that band of fearless workers in the cause of God and humanity.

I well remember that Fourth of July oration in 1837, pronounced from this pulpit, on American slavery. How eagerly it was listened to by the people! How strong, bold, and convincing it seemed! How permeated it was with just and patriotic sentiments, with the love of man as the child of God, with noble thought and kindling eloquence! It was published and widely circulated in this country, and republished in England. Probably no fairer, truer, kinder presentation of the subject was made at that early day than this. Well did Rev. Samuel May say of it at the funeral: Had the sentiments and the spirit of that oration been accepted by the churches, and had its truths been proclaimed as faithfully by all ministers, we should have been spared the awful sacrifices and sufferings of that great war. He did his part firmly, patiently, through evil report and through good report, to turn aside the terrible retribution in store for that stupendous wrong. Happy had it been for the nation had all the pulpits in the land been filled by such men as Adin Ballou, speaking the truth in love and applying the principles of the gospel unflinchingly to the conduct of nations and of men. But that oration brought him sterner opposition and harder work here; though stanch friends rallied around him and supported him, even though they stood aloof from the abolition movement,—men who believed in the freedom of the pulpit and wanted a minister to preach what he thought ought to be preached, not smooth and pleasant things only, but the truth, the love of God, and the love of man, the retributions of iniquity and the rewards of righteousness.

The last years of Mr. Ballou's ministry here were undoubtedly years of discouragement and trial. But he bore himself patiently and cheerfully under them, and acted in the spirit of a Christian and a gentleman toward all. No reasonable man could doubt his sincerity, his purity of motive, his singleness of aim, his kindness of heart. And, when his ministry closed in 1842, there were few who could say, "We are glad that he is going." He left warm and devoted friends in almost every home,—young people who looked up to him with the trust and love of children for a wise and good father, men and women in every walk of life to whom he had been kind and helpful, whose sorrow he had shared and comforted, whose hope and faith he had strengthened, whose lives he had made more bright and happy,—friends who never ceased to look to him for comfort and heart-cheer in the dark and troubled hours, and who never looked in vain.

Forty-eight years of life remained to him after his connection with this society as pastor came to an end. Of this long period of work and care, of heavy responsibilities, of bitter disappointments, yet of useful labors and of large achievements, I can only speak very briefly. The community founded by him at Hopedale was an honest attempt to embody in society his idea of Christian brotherhood, where each family and each individual should be friends and helpers of the others, striving together for the things that are most excellent, bearing one another's burdens, sharing one another's sorrows and joys, and doing all the good in their power to their fellow-beings. The largest intellectual and spiritual liberty was accorded to all, while the common aim was to be the largest intelligence, the largest usefulness, the largest sympathy, the highest, purest, happiest life for each. It was a noble purpose and effort to make real the ideal life as conceived by Jesus and taught in the Gospels. It was founded upon principles of Christian brotherhood, righteousness, and love. This was the purpose and spirit that he carried into it; and, if it failed, it was not because

his theory was unreasonable and wrong, but because the people were not unselfish, forbearing, thoughtful, and kind enough to make the theory practicable. A higher order of society — Christian Socialism, the kingdom of God on earth — was what he aimed to establish. He believed it possible for people to live together in the spirit of Christ, not merely professing their faith in him, but doing and being all that makes us Christ-like. He had faith in this idea, and he strove bravely and unselfishly to realize it. Far nobler to have hoped, aspired, and toiled for the highest things and failed than to have won popularity and success on the low plane of material and selfish good. The well-being of society, the hope and faith of the largest minds and the purest hearts of to-day, rest more and more upon some way of realizing the purpose of Mr. Ballou in the Hopedale Community. Nothing less thorough and radical can cure the gigantic evils now afflicting society and threatening the overthrow of its peace and prosperity,— Christian sympathy, Christian brotherhood, making the moral and spiritual interests of man supreme over all interests. To have believed in and attempted an end so high, so noble, so Christ-like, and have failed, brings no disgrace to his life, but rather crowns it with glory. To some fuller realization of Christian brotherhood our civilization must be brought, or a sordid, selfish, greedy materialism will sweep on to a godless communism, to universal anarchy and ruin.

It is impossible for me in a single discourse to touch ever so briefly upon the many ways in which the later years of his life were filled up with useful labors and worthy achievements. He was an earnest advocate for methods of settling international difficulties by peaceful and rational means, and thus avoiding the awful scourge and carnage of war. A court of nations, before which such differences should be brought for adjustment, seemed to him, as it does to millions now, the only sensible and Christian way of settlement. War, with its terrible destruction of life and property, and its fearful demoralization, he regarded as a monstrous wickedness,

better becoming savages and pagans than Christians,— a relic of barbarism which all men should unite to banish from the earth. For many years he was earnestly engaged in the Peace movement, advocating it by tongue and pen, urging it on as the cause of God and humanity. This, likewise, is a cause that moves on steadily toward an assured and final triumph. Everywhere it is gaining ground little by little, and now numbers among its advocates the leading minds of the world. But, more than half a century ago, Adin Ballou espoused it and preached it; and not till his tongue could no longer do the bidding of mind and heart did he cease to plead for this better way of settling national disputes. With the poet, he said :—

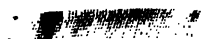
“Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, ‘Peace!’

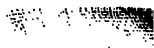
“Peace! and no longer from its brazen portals
The blast of War’s great organ shakes the skies,
But, beautiful as songs of the immortals,
The holy melodies of love arise.”

But what good cause, however unpopular, what cause founded on justice, on purity, on Christian truth and love, did he not engage in, and help forward by word and deed and influence? None such ever appealed to him in vain. He was a brave, fearless soldier in the battle for truth and righteousness; and he never shrank from any sacrifice of personal advantage to do his duty toward God and man. Of untiring industry, he accomplished an amount of difficult and disagreeable literary work such as few ever attempt and fewer ever finish; and he ceased not until almost fourscore and ten years had been reached. Nothing could turn him aside from his purpose and the task before him. Of firm Christian faith, he sought to embody its principles and its spirit in the institutions of society, and make them the guide of human conduct and the basis of character. The gospel of Christ and, above all, the spirit of Christ were to him the

final court of appeal, before which all institutions, all enterprises, all lives, must be brought for judgment, and approved or condemned as they harmonized or antagonized them. He rested in the faith that the immutable right and good were brought to men in the Christian revelation, and before it man should bow in obedience and love.

But one word more needs to be spoken. He was a man of large and tender sympathies, of a kind and generous heart, and that brought him near to other hearts. Few men ever won the love of so many people, in all classes and in all conditions. They knew him to be their friend, they found him to be their helper and comforter. He spake to the heart, because he spake from the heart of God, and heaven and eternal life. Invisible things were real to him: he lived much with them and in them, and, when he spoke of them, it strengthened human faith and comforted human sorrow. There are few homes in this town and in many adjoining towns where he was not known and where his voice and presence are not associated with the most solemn and the most joyous occasions of life, and where he is not remembered gratefully and lovingly; and many there are scattered far and wide in our country who remember words of his that touched their hearts and kindled some higher purpose, some nobler ambition, or some kinder feeling. And many there are who have forgotten his words, but are conscious, nevertheless, that his influence has given their lives a worthier aim, and made their characters brighter and better. "Let me die the death of the righteous, and let my last end be like his," was the prayer of an ancient man, as recorded in the Bible. It is a beautiful prayer. So we would all meet death at last. But, to die in the peace and assurance of the righteous, man must live in his faith, in his devotion to what is right and good, loving and serving God, walking in the sweet ways of charity and holiness. Thus I believe Adin Ballou lived,—a righteous man, a Christian man, the faithful servant of God, the friend and helper of his fellow-beings. He died in peace, honored and loved; and his name and influence will long remain to bless the world.







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